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FOR

MELIORATING THE CONDITION OF THE JEWS.

REV. ALEX. H. WRIGHT, EDITOR.

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THE JEWISH CHRONICLE.

THIS monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, as well as of meliorating their temporal condition, together with the discussion of prophecy, bearing on their history and prospects.—In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

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The Herschell Female Branch Society will hold their regular meetings on the first Wednesday of the following months—January, April, July, and October—at 3 P. M., at 165 Bowery, N. Y.

— 83 —

Form of a Bequest to the Society.—I give and bequeath to the *American Society for Meliorating the Condition of the Jews*, founded in the City of New York, in the year eighteen hundred and twenty, the sum of _____ to be applied to the charitable uses and purposes of said Society, and under its direction.

THE
JEWISH CHRONICLE.

VOL. VI.]

SEPTEMBER, 1849.

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For the Jewish Chronicle.

THE REWARD OF FEMALE PIETY.

BY ISABELLA.

AHASUERUS, King of Persia, who reigned about B. C. 521, in the third year of his reign, after the completion of his new and splendid palace in the city of Shusan, (the winter residence of the Persian kings,) made a great feast, to which all the nobles of his realm were invited. He entertained his guests by showing them all the riches and glory of his extensive empire, as well as by the choicest viands which the kingdom afforded, and royal wines which were served to them in golden goblets. The beauty of this banquet consisted not in the choice selections of its dainties, but in the freedom which every one enjoyed: there was no restraint, no compulsion; each one partook as freely or as sparingly as he pleased, for this was the king's command. After the feast had continued several days, and the king had become elated by wine, and no doubt feeling flattered by the encomiums passed upon the magnificence of his vast empire, and the splendour of this noble banquet, he began to cast about him for something new where-withal to amuse and entertain his

noble guests. Suddenly his thoughts rest upon his beautiful and accomplished wife, whose charms he had no doubt would call forth their warmest admiration. Immediately he commissions his seven chamberlains to go and bring Queen Vashti into his presence; but she being engaged in feasting her ladies in the royal house, refuses to comply with the king's command. The result was that Ahasuerus became very angry at this contempt of his authority, at a time when his pride had reached its zenith, and immediately consulted with his attendants as to what course he should pursue in regard to Vashti. The result of this consultation is, that the king sends forth a commandment, which is written among the laws of the Medes and Persians, (which are unalterable,) that Vashti shall no more come into his presence, but her place be filled by one more worthy to occupy the exalted station. But where is such a one to be found? The former council is again in attendance, and their decision is, that all the beauty of the Persian empire should be collected in the palace, and that the virgin that should please the king should be made queen instead of Vashti. Now there was in Shusan a certain Jew of the house of Saul, named

Mordecai, who had a young and beautiful cousin, an orphan daughter of his uncle Abihail, whom he had adopted as his own child. Mordecai, aware of the command that had gone forth, and feeling all a parent's solicitude for his young and lovely protégé, and knowing she had claims to beauty far above many of the Persian ladies, managed, by concealing her origin, to have her brought as one of the candidates for the king's favour. Esther's beauty of person, heightened by her simplicity of dress and extreme modesty of manners, gained for her the favour of the king, and all who saw her. Ahasuerus immediately places the royal crown upon her head, and proclaims her queen.

In the future wife of this Persian monarch, we have a most lovely example of female character; one, I think, well worthy the notice and imitation of our modern ladies. Although remarkably beautiful in her person, there was no vanity, no affectation. Suddenly raised to an enviable position in society, there was no pride nor ostentations display. Towards that adopted parent she feels all the affection of former days. The interest he had manifested in procuring for her the station she now occupies, called forth her warmest gratitude, causing that cheerful and childlike obedience which had ever characterized her whilst an inmate of his family. Soon, however, she is to undergo a severe test, and traits of character are to be brought out, which as yet have never been developed. Ahasuerus promoted Haman, the son of Hammedatha, and made him prime minister of his empire, commanding all his servants to yield him

reverence. This command of the king was most implicitly obeyed by all except Mordecai. Such reverence he considers as approaching too near that veneration due only to *the Supreme*, and therefore firmly refuses to comply with a custom which involves the sacrifice of religious principle.

Haman, chagrined at this contempt of his newly acquired authority, immediately repairs to the king to obtain a command for the extirpation, not only of Mordecai, but of all the Jews throughout his kingdom. This edict being granted, it was speedily proclaimed through the empire; which threw the Jews into the greatest consternation and dismay. Everywhere might they be seen clothed in sackcloth and ashes. Mordecai sends a copy of the law to the queen, and begs of her to intercede with the king in behalf of her people. This appears to Esther as presumption. To appear in the presence of the king uncalled, was a violation of the law whose penalty was the death of the offender, except those to whom should be extended the golden sceptre.

The queen had not been called for the last thirty days, and she dare not now think of taking so rash a step; and her answer to Mordecai was to this effect. Mordecai again presents the subject to her, but in a different light, which shows her the importance of immediate action. Now it is that decision of character and firmness of purpose are visibly manifest. The resolve is instantly formed and as promptly executed. Methinks I hear her exclaim, I will, and "if I perish, I perish." But what does she do? Does she go

directly into the presence of the king? No! She feels too deeply the importance of the step she is about to take; too well she knows the sad consequences of the king's displeasure. She has been taught where to go for wisdom and help in every time of need, even into the presence of the King of kings. She immediately dispatches a message to Mordecai, to gather all the Jews that were in Shusan, and with them to fast, for the space of three days, on her account, and that she and her maidens would do the same. Believing in the efficacy of prayer, she appears in the presence of God with fasting and humiliation. Love of kindred, and love of life, which are so strong in every human breast, lend their aid to augment her importunity. On the third day, Queen Esther throws aside her sackcloth, and arraying herself with extreme care, goes with faltering step and beating heart into the presence of the king. He extends to her the golden sceptre and promises to grant her request, even to the half of his kingdom. She makes known her request, and obtains what she so much desires, even the salvation of her people. The God in whom she trusted has been faithful to his promise, "He that humbleth himself shall be exalted;" and Esther, who hath humbled herself in the presence of God, the God of Abraham, of Isaac, and of Jacob, hath been exalted to be the deliverer of her people.

THE Jews abstain from trading during 66 days of the year, as follows:—viz., 52 Saturdays; two days, New Year; four days, Passover; one day, Black Fast; two days, Pentecost; four days, Tabernacle; one day, White Fast.

A SCENE ON THE RIVER JORDAN.

AT 9 o'clock P. M., we arrived at "El Meshra," the bathing-place of the Christian pilgrims. The ford is consecrated by tradition, as the place where the Israelites passed over with the ark of the covenant, and where our blessed Saviour was baptized by John. My first act was to bathe in the consecrated stream. For a long time after, I sat upon the bank, my mind oppressed with awe, as I mused upon the great and wondrous events which had here occurred. Perhaps directly before me,—for this is near Jericho,—"the waters stood and rose up upon a heap," and the multitudinous host of the Israelites passed over; and, in the bed of the stream, a few yards distant, may be the twelve stones, marking "the place where the feet of the priests, which bare the ark of the covenant, stood." Tradition, sustained by the geographical features of the country, makes this also the scene of the baptism of the Redeemer. The mind of man, trammelled by sin, cannot soar in contemplation of so sublime an event. On that wondrous day, when the Deity, veiled in flesh, descended the bank, all nature, hushed in awe, looked on. And the impetuous river, in grateful homage, must have stayed its course, and gently laved the body of its Lord. In such a place, it seemed almost desecration to permit the mind to be diverted by the cares which pressed upon it; but it was wrong—for next to faith, surely the highest Christian obligation is the performance of duty. Over against this was, no doubt, the Bethabara of the New Testament, whither the Saviour retired, when the Jews sought to take him at the feast of the dedication. The interpretation of Bethabara is "a place of passage over." Our Lord repaired to Bethabara, where John was baptizing; and as the ford probably derived its name from the passage of the Israelites with the ark of the covenant, the inference is

not unreasonable that this place has been doubly hallowed.—*Lieutenant Lynch's Narrative.*

RELIGIOUS SECTS IN JERUSALEM.

IN Curzon's Visit to Monasteries in the Levant, occur the following passages in relation to the present inhabitants of Jerusalem :—

As the Christians are very numerous, there reigns among the whole no small degree of complaisance, as well as an unrestrained intercourse in matters of business, amusement, and even of religion. The Mussulmans, for instance, pray in all the holy places consecrated to the memory of Christ and the Virgin, except the tomb of the Holy Sepulchre, the sanctity of which they do not acknowledge; for they believe that Jesus Christ did not die, but that he ascended alive into heaven, leaving the likeness of his face to Judas, who was condemned to die for him; and that, as Judas was crucified, it was his body, and not that of Jesus, which was placed in the sepulchre. It is for this reason that the Mussulmans do not perform any act of devotion at the tomb of the Holy Sepulchre, and that they ridicule the Christians who visit and revere it.

The Jews—the “children of the kingdom”—have been cast out, and many have come from the east and the west to occupy their place in the desolate land promised to their fathers. Their quarter is in the narrow valley between the temple and the foot of Mount Zion. Many are rich, but they are careful to conceal their wealth from the jealous eyes of their Mohammedan rulers, lest they should be subjected to extortion.

It is remarkable that the Jews who are born in Jerusalem are of a totally different caste from those we see in Europe. Here they are a fair race, very lightly made, and particularly effeminate in manner; the young men wear a lock of long

hair on each side of the face, which, with their flowing silk robes, gives them the appearance of women. The Jews of both sexes are exceedingly fond of dress; and, although they assume a dirty and squalid appearance when they walk abroad, in their own houses they are to be seen clothed in costly furs and the richest silks of Damascus. The women are covered with gold, and dressed in brocades stiff with embroidery. Some of them are beautiful; and a girl of about twelve years old, who was betrothed to the son of a rich old rabbi, was the prettiest little creature I ever saw; her skin was whiter than ivory, and her hair, which was as black as jet, and was plaited with strings of sequins, fell in tresses nearly to the ground. She was of a Spanish family, and the language usually spoken by the Jews among themselves is Spanish. The house of Rabbi A—, with whom I was acquainted, answered exactly to Sir Walter Scott's description of the dwelling of Isaac of York. The outside and the courtyard indicated nothing but poverty and neglect; but on entering I was surprised at the magnificence of the furniture. One room had a silver chandelier, and a great quantity of embossed plate was displayed on the top of polished cupboards. Some of the windows were filled with painted glass; and the members of the family, covered with gold and jewels, were seated on divans of Damascus brocade. The rabbi's little son was so covered with charms in gold cases to keep off the evil eye, that he jingled like a chime of bells when he walked along.

The Jewish religion is now so much encumbered with superstition and the extraordinary explanations of the Bible in the Talmud, that little of the original creed remains. They interpret all the words of Scripture literally, and this leads them into most absurd mistakes. On the morning of the day of the Passover I went into the synagogue, under the walls of the temple, and found it crowded to the very door;

all the congregation were standing up, with large white shawls over their heads, with the fringes which they were commanded to wear by the Jewish law. They were reading the Psalms, and after I had been there a short time all the people began to hop about and to shake their heads and limbs in a most extraordinary manner; the whole congregation was in motion, from the priest, who was dancing in the reading-desk, to the porter who capered at the door. All this was in consequence of a verse in the 35th Psalm, which says: "All my bones shall say, Lord, who is like unto thee?"

JEWISH CONVENTION.

THE Jewish papers have been for some months endeavoring to induce all the Hebrew congregations in the United States, to send delegates to a Jewish Convention in New-York, for the purpose of discussing and effecting some important changes. The Occident takes the lead in urging the matter. We take the following from the Foreign Missionary Chronicle:—

The Occident, for June, contains several articles in relation to the Convention. Rev. S. M. Isaacs reports himself elected a delegate by the Wooster street congregation of New-York, and commends the project highly. Mr. Beckel, of Albany, severely censures the apathy on the subject. Mr. S. Abrahams, of New-York, expresses strong fears that the Convention will not leave the worship of the synagogue untouched. The editor follows with an article, ably written, in defence of the Convention. He most emphatically disclaims all idea of introducing any change into the worship of the synagogue, and insists on the necessity of organized union, for the promotion of Jewish education, the spread of good books, the establishment of an ecclesiastical authority, and the establishment of hospitals. He com-

plains that only one congregation in New-York has responded to the call, and that he has met with indifference where he expected prompt aid. The time of meeting is indefinitely postponed, since not even so many as half the required number of congregations have signified their co-operation. It is possible that no Jew will give any attention to any of our suggestions on this subject; yet we cannot always be silent where there is so much as a faint probability of being heard by some one. It occurs to us that the Pentateuch itself points out the precise point where the Jews must begin, and that they are not beginning at this point. Deut. xxxi. 17, 18: "And my anger shall be kindled against them on that day, and I will forsake them, and I will hide my face from them, and they shall be given to be devoured, and many evils and troubles shall overtake them; and they shall say on that day, *Is it not because my God is not in the midst of me that these evils have overtaken me?* But I will hide my face on that day on account of all the evils which they have wrought, in that they have turned unto other gods." Christians desire to see the fulfilment of this prophecy,—to see the day when the Jews inquire, "with fear and trembling," "*Is it not because my God is not in the midst of me?*" But this is the precise subject on which they feel most secure,—the precise question on which they will not raise a single doubt: they are confident that God is with them, and that the Immanuel of the Christians is a deception. They have more ground for the investigation of this humbling question at present than they ever had before. They had arguments to prove that God was with them in the captivity of Babylon and in the time of the second temple, which they have not now. Long and dark has been the night of their dispersion, and still not ended. Now who among them will begin just where Moses would have them begin,—will go in pre-

cise accordance with the directions of prophecy, and call a Convention to take up this question: *Is it not because my God is not in the midst of me that these evils have overtaken me?* Every reform that does not commence with this question will be a failure. The investigation of this question is the first step in the restoration.

HEBREW-GERMAN BIBLE FOR THE JEWS.

REV. MESSRS. G. W. SCHAUFFLER and C. HAMLIN, missionaries at Constantinople, have addressed a letter to the Board of Managers of the American Bible Society, asking aid in printing the Bible in Hebrew and Hebrew-German, or Ashkenazee, which has been in course of preparation for several years at the expense of the mission, with the understanding that, Providence permitting, the American Bible Society would publish it. Their communication is dated at Bebek, Jan. 25, 1849. In speaking of the state of forwardness of their work, they say:—

You may, perhaps, recollect that we first intended to embody into our edition of the Ashkenazee Old Testament, the edition of the Pentateuch, in that language, published some twenty-four years ago, by the British and Foreign Bible Society. This version was, of course, to be thoroughly revised. As the Rev. Mr. Schwartz, at Berlin, had engaged to furnish the translation of all the historical books, the revision of the Pentateuch devolved primarily upon him. He found, however, after mature reflection and consultation with competent judges, that it was better to furnish an entire new translation of the Pentateuch; for the knowledge of the German was found to have made so much pro-

gress among the Jews, within the last quarter of a century, that the Pentateuch of the British and Foreign Bible Society was too far below the present standard to be of any practical utility to us. Mr. Schwartz, therefore, translated the entire Pentateuch. We expect the MS. daily, through the Prussian Embassy; and we consider thus much (and it is no less than the fourth part of the whole Old Testament) ready for publication. Mr. Schwartz is now engaged in translating Joshua, Judges, Samuel, and the Kings. These books, together with Canticles, Lamentations, Ruth, Ecclesiastes, and Esther, make the first volume. The five last mentioned books are translated, and will soon be revised. Of volume II., are translated Isaiah, Jeremiah, Ezekiel, the twelve minor Prophets, the Psalms, Proverbs, Job, Daniel, Ezra, and Nehemiah. The Chronicles are about to be commenced. The revision of these MSS. for the second volume, will follow that of the MSS. of the first, so as to occasion no delay in the publication, if a kind Providence shall spare the life of the one on whom this work is to devolve, and grant him strength.

We look for a speedy and favourable reply. May it please Him, whose is the gold and the silver, to grant you abundance of means to scatter his blessed Word through the world! Surely, never did the nations of Europe need it more than now! And among these, the Jews are not the least needy,—partly because they are engaged themselves in the political revolutions of Europe, and those of them who are, indulge and propagate the most extreme and lawless radicalism; partly because they are persecuted, robbed and killed by mobs, and parties of freebooters and assassins. They are accessible to the Word of God everywhere, as far as the Ashkenazee portion of the Jews extends; and not only to the Old Testament, but also to the New.

THE CROSS OF CHRIST THE FOUNDATION OF ALL MISSIONARY ENTERPRISE.

THUS does the Lord Jesus Christ *draw sinners to himself now*, by the simple exhibition of the doctrine of the cross. No other method will ever draw mankind to God. We may attempt to set forth the beauty of holiness, and the excellence of true morality; we may enlarge on the misery of a sinful course, on the vanity of the world, and on the insufficiency of all created things; but this will never attract mankind to the love and practice of what is holy and heavenly, or open out to the desponding soul the way of reconciliation and favour with God. We may preach Christ in the glory of his coming kingdom, but we shall preach to unwilling hearts, and to estranged affections; we shall excite no real desire for its enjoyment, nor lead to any conformity to its character, until we have set forth Christ upon the cross. If we would preach with power, we must earnestly preach "*Christ crucified*, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." Thus Christ, lifted up from the earth, continually draws and subdues to himself the hearts, and wills, and affections of lost and sinful men.

Thus will the Lord Jesus Christ, in his own due time, *draw unto himself his ancient people the Jews*. By the efficacy of his cross and passion will he make his people willing in the day of his power. Whatever wonders shall accompany the restoration of Israel to their God and their King; whatever indications of the mighty hand and the stretched out arm of Omnipotence shall mark their reoccupation of their own land in the sight of the nations; yet most undoubtedly their hearts shall be turned by the simple,

but all-powerful, exhibition of the cross of Christ. They shall be converted by the doctrine of Christ crucified. The effect of the spirit of grace and supplication poured out upon the house of David and the inhabitants of Jerusalem, will be manifested in its highest influence, when they shall look upon Him whom they have pierced, and mourn for Him. This shall draw them with tears of penitence, when "they shall come with weeping;" when "the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward." This blessed doctrine shall be the foundation of their eminence in religion, when in that House of Prayer to which Jerusalem shall invite all nations, they shall make mention of Christ's righteousness, and that only; having confessed that their own righteousnesses, which they formerly went about to establish, were as filthy rags. Christ lifted up upon the cross shall be their glory and their boast, when they are established in the security and blessedness of that kingdom, over which He shall reign as "the Lord our righteousness."

By this doctrine of his cross will *the Lord Jesus finally draw to himself all nations of the earth*, and will reign over them. This shall be the full, grand consummation of the promise in the text: "I will draw all men unto me." His own glorious predicted character shall stand revealed and confessed by a converted and admiring world. "The desire of all nations shall come." When the earth shall be filled with the knowledge of his glory, even as the waters cover the sea, the heavenly vision of "a Lamb as it had been slain," shall still appear in the midst of the throne; whilst heaven and earth shall join in the song, "Worthy is the Lamb that was slain." — *Rev. J. B. Cartwright, A. M.*

INCENTIVES TO EXERTION IN BEHALF OF THE JEWS.

To those of us who have given the closest attention to the proceedings of the missionaries, and to the gradual and progressive influence of the Society's operations, a deep and grateful impression has been conveyed, confirmed by every month's observations, that by the means employed, the work of the Lord is advancing among the objects of our solicitude, and that the path of duty to the Jews is that which the Society is pursuing—in quietly, yet undisguisedly, patiently but perseveringly, aiming to permeate the Jewish community with the words of Eternal Truth—to waken up the conscience by the living voice—to meet the difficulties of the ingenuous and inquiring—and to let the Jew everywhere know what Christianity is—what it teaches us to feel for him, and how it will bless him. We have seen the effort prosper, and we have reason to believe that there is an influence extending which needs but the kindling breath of Heaven to produce, even in London, effects which will reprove our every doubt, and far more than compensate our every sacrifice.

Glance but upon the details to which we have referred, and you will perceive how the Jewish mind has been attracted by the moral beauty of the New Testament, awed and subdued by the human character of Jesus, and so deeply influenced as, for the study of these things, to give up inferior sources of gratification, and even to give utterance to its emotions: "O friend, friend, tell me what to do that I may call Jesus my Lord and Saviour!" You will mark how amid the terrors of the night or in the chamber of affliction the awakened conscience has caught hold upon some word whispered into the ear by a faithful missionary in the time of health and thoughtlessness, and how that word has seemed to be "the power of God" to his soul;

you will trace the progress of truth in the ingenuous and thoughtful mind; you will hear from lips of Jewish teachers the confession that Jesus is the Christ; you will witness the outpouring of the penitent and broken heart, in meeting again with the friend whose appeal first arrested the attention of the then heedless sinner; you will read of intelligent young men who, when first conversed with, were Jews but in name and infidel in heart, now meeting together devoutly to inquire into the Truth; and you will be told of many secret disciples, who are following the light, but have not yet the courage to avow themselves Christians. Our Scripture reader will be seen surrounded by a Bible class of more than twenty Jewish females, to whom, without reserve, she teaches all she knows herself of Jesus and salvation; and we can introduce you to one dying bed from which we believe the spirit of the converted Israelite ascended to its rest on the bosom of Israel's Redeemer. A regard to your time alone prevents us from presenting to you statements by the missionaries of the general aspect of the work and its results, which, when read, will, we are persuaded, awaken your gratitude, and justify your most pleasing expectations. We will only add, that several have been during the past year baptized, not on a mere avowal of discipleship, but on evidence satisfactory to the churches which have received them, of their regeneration and baptism by the Spirit of God. Among these we may mention one who had been a Jewish teacher; a young man, led to a saving knowledge of the Truth by his brother, then a Jewish missionary of this Society; and an aged English Jew, over whom our friend Mr. Naphtali had watched and prayed from his first conviction as an infidel, until he was baptized into the name of the Father, the Son, and the Holy Spirit. . . .

Fix but for a moment your eye on Israel—once first among the nations, the people of the Lord. Look

at him in the mirror of God's Word as he is now. Gather around you all the promises which ensure his spiritual renovation. See Israel raised from the dead—beautiful in holiness, ardent in devotion, rejoicing in Christ Jesus, resuming his proper position in the family of God. Think of the world, of the Church, as needing such missionaries as they were, who first with untiring energy, and with the Word of God alone, waked the slumbering devotions of the godly, and called the dead to life. For Israel's sake, for the Church, for the world, we ask you to give your prayers, your influence, your soul, to any and to every effort for the good of the Jew which bears the impress of Christian truth and love.

Aid this Society. It holds fast its first principle, and aims to preserve the ardour of its first love. It disclaims all rivalry, and asks not to be supplied from resources conscientiously appropriated to kindred institutions. Its one object is to present the Truth of God to the perishing Jew, by an agency which has approved itself suited to the purpose. We offer him nothing but the truth, nor do we promise him temporal support on his acceptance of it. We revere and would devoutly study the roll of unfulfilled prophecy. Into the holiest and most joyful anticipations of Israel's future destiny we can believingly enter. But the living and the dying Jew of the present day is the object of our present anxiety. He meets us everywhere, and not as once he did. He has arisen from the dust, and we gladly receive him to our fellowship. His influence, his importance daily increases, but his soul is in danger. Rescued, saved, he will bless the world. Estimate but the value and the influence of those who, by the blessing of God on the agency of this Society, have been already led to the Saviour, and of whom we can thankfully avow, that they are walking consistently with the faith they have professed. Contrast their present character,

usefulness, and hopes, with what once they were, and then cast back your thoughts on the thousands still in blindness and unbelief even in our own country, who might become partakers of the same grace. "The way of peace they know not. They wait for the light, but behold obscurity; for brightness, but they walk in darkness: they look for judgment, but there is none; for salvation, but it is far off from them." Hear the Jew as on his day of atonement he thus prays: "And now at this time it is manifest and known in thy presence, before thy glorious throne, that it is not with us as in former days. We have no high priest to offer sacrifice; no altar to offer upon it burnt offerings; no Aaron and his sons blessing the people, and none of the others who served in the temple. And from the time that we have been deprived of all these, troubles have come hastily on us, grief hath overwhelmed us: we sought for salvation; but there was none; for peace, but lo, vexation."

Listen yet again. He is restless, waking up from his apathy, and anxiously inquiring, "Who will show us any good?" O tell him, in accents of tenderest love, that salvation has come out of Zion,—that in Jesus, whom now he believes to have been a prophet, he will find a friend and Saviour. Kindle up for him the breathings of devotion in your sanctuaries and your homes. O plead that Divine influence may come down upon the dry ground; then shall they even now "spring up as among the grass, as willows by the water courses: one shall say, I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel;" and we will yet look and long for the day when "He who hath sent his Son Jesus to bless them, in turning away every one of them from his sins," shall take away "the vail from every heart, and so all Israel shall be saved." AMEN. LORD—

SO LET IT BE.—*Sixth Annual Report of the British Society.*

THE JEWISH ANTICHRIST.

EUROPE is undoubtedly on the eve of the most frightful convulsions. It must *ultimately*, if not *soon*, undergo a complete revolution. The old landmarks are to be swept away. The old religious and political fabrics are to fall, and from their ruins, perhaps their *ashes*, new ones are to arise. What are they to be? Every agency now at work is to assist in determining this question. This view gives special interest to the following remarks from the pen of a correspondent of the *Christian Advocate and Journal*:—

There will be, perhaps now is, a general war in Europe; a war, such as the world has never witnessed; a war, not of kings and soldiers, but a war of nations, in which mass will be dashed against mass; a war of opinion, and sentiment, and passion—a trial by fire of all that is, or is thought to be precious.

A most curious fact in the history of these times, is the very important part which the Jews are once more playing in the momentous drama of human affairs.

That wonderful people have been endowed with a restless intellectual activity, which has survived under all the untoward circumstances of their strange history, and is now giving them, to a remarkable extent, the direction of the whirlwind, which is probably destined to bear them with fearful rapidity to the consummation of their national purpose.

It is known that Jews control a large part of the periodical publications, whose pages are feeding the hungry minds of all Europe with political thoughts, and stimulating them to one mighty effort to upheave the superstructure of social

and governmental institutions from the very foundations.

It was a Jew who spoke the fatal words, which banished the Bourbons for the last time from the throne of France, and established a Republic in the heart of Europe. The king had fled so suddenly, so unexpectedly, that no one was prepared for so positive a crisis. The widow of Orleans, of the Orleans so loved and so lamented, stood before the men who must fill or destroy the throne. Beside her stood the orphan prince, to ask his birthright; and among the excited and sympathizing throng were scattered the ablest and most eloquent, to advocate the plea of the widow and the orphan of France. The prayer was uttered, and but uttered, when a voice cried out, *It is too late!* The knell had tolled—it was too late. One voice had turned the tide in the affairs of men, and that voice came from a despised Israelite. Crémieux had spoken the doom of kings, and “too late” became the watch-word and reply from one end of Europe to the other.

In Germany the most active revolutionists are Jews. Jacobi and Walbeck, in Berlin; Dr. Gottschalk, in Cologne; La Salle, in Dusseldorf; and the well-known Smolka, in Vienna, all are Jews; and they are but a few of the many who, as leaders or editors of papers, but especially as correspondents and news collectors, are unceasingly at work upon the excited mind of Europe.

Unfortunately, these children of Abraham are, for the most part, Socialists and infidels—hating Christ with the habitual malignity of the Jew, and the fierce fury of the Jacobin. A Popish paper, published in Munich, has a remarkable article upon the subject, from which the following quotation occurs in the *Edinburgh Witness*:—

“The Pantheistic philosophy, originating with Spinoza, a Jew, is being proclaimed by renegade Christians and Jews as the new universal religion. In science and periodical

literature, Jews are the men of might. They are the great preachers of immorality in poetry. Jews govern Mammon, and, through it, the world. The Christian state has ceased to be, and the whole efforts of the united enemies of Christianity are directed to blot out the mark, impressed by God himself upon the brow of a faithless people, by melting down Jews and infidel Christians into one anti-Christian mass, and thus, if possible, defeat the purpose of God, and set at defiance the voice of the prophets. In a word, the condition and the power of the Jews are already such as we might expect them to be, on the eve of these last times, when, with their Messiah, the Antichrist, they shall venture on a fearful struggle with the Church of God, for a time obtain the mastery, and then be consigned to endless destruction."

To explain the last paragraph it may be well to remark, that the Popish theory of Antichrist is, that God will send the Jews a Messiah, after their own hearts, who shall gather together all the opponents of Christ, and lead on the great final contest. To me there is something deeply interesting in this view of the condition and movement of the Jews. It appears that they will be terrible instruments of vengeance against the cruel superstition of Rome, of which they were so long the unresisting subjects. Perhaps even now the command has gone forth: "Reward her, even as she rewarded you, and double, according to her works: in the cup she hath filled, fill to her double."

ONE FAULT.

HE who will turn away a friend for one fault, is a stranger to the best feelings of the human heart. Who has not erred at least once in his life? If that fault were not overlooked, to what depths of infamy would not thousands have descended? We know not the peculiar and pressing temptations to

which another may be exposed. He may have fought manfully for months against the sin, and still kept the secret in his bosom. At last he has been overcome. In a moment he yielded. He has mourned over it in secret, and repented in dust and ashes. Shall we forsake him? Earth and heaven—justice, humanity, philosophy and religion, cry out, Forgive him! He who will not forgive must be at heart a demon. Truly the love of God is not in him.

TRUE SOURCE OF HAPPINESS.

You might wear a crown, but a guilty conscience would line it with thorns; you might roll in wealth, but an accusing conscience would haunt you like a demon; you may launch into the pleasures of the world, but conscience will register every deed, and foretell a day of reckoning. Milton has put the deepest philosophies into the mouth of the arch-fiend when he exclaims:

"The mind is its own place, and of itself

Can make a hell of heaven, a heaven of hell."

We all seem rather to inhabit ourselves, than to dwell anywhere else. The world within is our home and constant abode. Our thoughts are our mansion, our food, our wealth and inheritance. Everything is viewed through the medium of thought. Here, the present world, the world to come, ourselves, our friends, our foes, and even the Deity, are reflected, surveyed and contemplated, and hence, to have peace within is heaven. When all is tranquil around, the mind may be like the troubled sea; and, on the contrary, the last thunder may roar, the earth quake, and the heavens dissolve and melt with fervent heat, and yet the soul, far from feeling the least alarm, may exult and sing. Nor need we wait for our happiness till death has unlocked the portals of bliss. Why not be happy now? To walk by faith, and serve our generation ac-

ording to the will of God, will enable us to realize no small amount of blessedness.—*Parsons.*

THE PROMISE TO ABRAM.

BY M. G. SLEEPER.

THE long, sultry day was drawing to a close, and Abram, the patriarch, sat at the door of his tent, his few snowy hairs laid back from his temples, waiting the coming of the sunset breeze. Presently the young leaves of the overshadowing tree fluttered and danced above him, a shower of pearly almond blossoms fell over the soft grass, the plumes of the palms rose and fell as if keeping time to music, and the slight mimosa with the glossy myrtle nodded gaily to the welcome messenger. The coolness was refreshing to the old man, and, leaning against the rough trunk of the oak, he looked abroad with a benevolent and grateful aspect upon the rejoicing earth. His eye glanced along the hills which stretching away upon either hand begirt the valley, already, though it was yet early springtime, clothed with a rich and varied vegetation. The cone-like tops of the sycamores towered above the gray olive, and the long, twisted boughs of the fig, while cypresses dark and still grew beside the pomegranate, the mulberry and the plantain. Beneath them the earth was carpeted with aromatic shrubs from which floated sweet odours. Insects of many hues sported in the sunlight, bees hummed over the nectar-stored flower cups, and birds sang to each other amidst the quiet shadows. Far around the widening plain stood the tents of his household, from amidst which the smoke-wreaths curled upward, as if to recall the wanderers from the pasture and the wood. Soon the sweet murmur was overborne by louder and harsher tones. The slender hoofs of a thousand sheep pattered along the sward; the goat,

the ox, the fleet, spirited ass, and the patient camel crowded with eager lip to the familiar fountains. With them came the herdsman, the shepherd, and the hunter, and forth from many points rose glad greetings, and songs, and laughter, and thrilling voices with soft cadences that gave dearer and deeper meaning to the uttered words. Many an eye full of paternal pride, a brother's fondness, or the wilder glow of a more fervid passion, followed a train of girls returning from their pleasant rambles, with girdle, and tunic, and wavy locks adorned with the new-born beauties of the season, violets, ranunculuses, the gold-streaked daffodil, tulips and early lilies. Maidens crowned with their pitchers glided to and from the wells, a matron braided baskets under a group of olives, and knots of children pursued their sports, or gathered about some four-footed playmate. Here they fondled a pet-lamb, there caressed a beautiful brown roe, or frolicked merrily with a favourite kid.

Amidst the throng the patriarch was not forgotten. One laid at his feet a tribute of winter figs, another, a brace of partridges. A bounding stripling brought wild honey from the rock, and a bright boy of perhaps five summers bore a white pigeon closely locked in his folded arms. The patriarch looked smilingly around, kindly replying to many a salutation, and, with upraised hand, bestowing many a blessing: but his gaze often wandered to a youthful pair from Upper Syria, and at last became fixed upon them. The brow of the female rivalled in purity the snows of Mt. Lebanon, but a vivid crimson lived in her lip and was ever coming and going upon her cheek. Her bright, timid eye shone from beneath its curling lashes, and her finely rounded shoulders were veiled in the dark drapery of hair, which, smooth and glossy, sparkled in the quivering sunlight. Her husband, tall, dark, and sinewy, had the wild grace of figure, and the untamed freedom of

motion peculiar to the desert and the plain. From one to the other tottled their first-born, and the good old man listened to their tender voices full of encouragement, and watched the triumphant glances exchanged at each successful trial, until the scene, lovely as it was, grew very painful. Such was once his own fair bride, so powerful yet elastic had been his own fatigue-defying form, such had been the picture dear to his fancy in his old Mesopotamian home. He remembered his departure from that spot consecrated by youthful loves, and joys, and hopes, his weary journeyings in a strange land, and the bitter disappointment which had succeeded each renewal of the Divine promise, until his spirit sunk utterly within him. What though wealth poured upon him in a golden flood! what though a numerous tribe bowed to his undisputed sway! what though kings feared and nobles hastened to do him reverence! Like the life of the dew gathering silently upon leaf and stem should be the period of his greatness. An alien to his blood should succeed to his inheritance, and to him should remain nothing save a tomb.

As he thus mused, the short twilight gave place to night. The day's labour and sports were finished. The many families had withdrawn within their tents, and the flocks lay secure under the care of lightly sleeping shepherds. The keen night wind of the season blew coldly on the patriarch, and he also withdrew. But slumber did not visit him. The struggle between faith and doubt grew more intense. Had the fulfilment of that glorious promise been questioned by another, he would have battled manfully for its truth; but he opposed feebly the subtle warfare of the foe within. The years of anxious waiting seemed to stretch themselves interminably behind him. The years that were to come seemed few and short, and full of infirmity.

The Omniscient beheld the struggle. Softly to the ear of the tem-

pest-tost came the sweet utterance, "Fear not, Abram: I am thy shield, and thy exceeding great reward."

But the patriarch seized not gladly upon the consolatory assurance. To his earnest wishes it seemed cold and vague; and he asked eagerly, "Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? Behold, to me thou hast given no seed; and lo, one born in my house is mine heir."

The Father was not angry with his servant. He remembered his meek obedience, and replied, "This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir." Still more to impress him with the greatness of the promise, and that he might nightly feel it renewed by the silent ministry of the heavenly host, he called him from his tent, and said, "Look now toward heaven, and tell the stars, if thou be able to number them. So shall thy seed be."

Lovingly the patriarch gazed upon the glowing sky. Myriads upon myriads of brilliant orbs revealed themselves to his vision, and still, myriads and myriads seemed to come thronging out from deeper ether. It was enough. His heart, trusting and peaceful, offered its silent, but true thanksgiving.

Once again spoke the voice: "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it."

The last vestige of doubt was gone, yet Abram still desired a sign visible and wonderful, that memory should ever have somewhat to offer to the questioning of a wavering faith. Therefore, he asked, "Lord God, whereby shall I know that I shall inherit it?"

Then the voice replied, "Take me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon."

As Abram turned to re-enter his tent, the dawn flushed into day, but

he did not pause, as was his wont, to overlook the labours of his people. With his own hand he erected a new altar near the one already consecrated; and, dividing the sacrifice, he placed a part upon each; then he sat down to watch that no unhallowed thing should pollute the offering. Hour after hour went by. A strange stillness lay on the valley. The dwellers there moved with light footsteps, and it was told from shepherd to shepherd along the pastures, that some important revelation was expected from the Most High.

Again the day drew to a close. A deep sleep fell upon Abram, and God assured him of posterity, and gave him a prophetic history of his race. The sun went down, and, when the gathering darkness had settled upon the earth, a smoking furnace and a burning lamp passed between the divided victims. So did God ratify his covenant with Abram, so tenderly He cared for his wants, so generously pardoned his doubts, so gently and pleadingly led him to the profound peace of an unhesitating faith.—*Watchman and Reflector.*

NAZARITES AND RECHABITES.

THERE are two sorts of votaries mentioned in the Old Testament: Rechabites, Jer. xxxv., and Nazarites, Num. vi. I find scarce anything warrantable concerning these two, more than what the Scripture delivereth in the fore-quoted places: therefore concerning the matter of their vows, I refer the reader to the foresaid texts of Scripture; here only we will note the distinction of Nazarite. The first are these votaries, termed so from נָזִיר, *nazar*, to separate, because they separated themselves from three things: First, from wine, and all things proceeding from the vine. Secondly, from the razor, because they suffered no razor to come upon their head, but let their hair grow all the days of their separation. Thirdly, from

pollution by the dead: this separation again was twofold, either for a set number of days, or for a man's whole life; that they termed, *Naziræatum dierum*, this, *Naziræatum sæculi*: of that sort was St. Paul and those four with him, Acts xxi. 24; of this sort was Samson, Judges xiii., and John the Baptist. The just number of days, how long the former of these two separated themselves, is not expressed in Scripture, but the Hebrew Doctors determine them to be thirty, because it is said, Num. vi. 5, *Domino sanctus (יָדֵךְ) erit*; which word, say they, containing thirty, expresses the just number of days to be observed in this voluntary separation.

The second sort of Nazarites were so termed from נָזַר, *natzar*, from whence cometh Natsereth or Nazareth, the name of a certain village in Galilee, where Christ was conceived and brought up: hence our Saviour himself was called a Nazarene, or Nazarite, Matt. ii. 23, and those that embraced his doctrines Nazarites, Acts xxiv. 5. Afterward, certain heretics sprung up, who, as the Samaritans joined Jewish ceremonies with heathenish rites, so they joined together Christ and Moses; the Law and the Gospel; baptism and circumcision: of the beginning of these we shall read Acts xv. 1: "Then came down certain from Judea, and taught the brethren, saying, Except ye be circumcised after the manner of Moses, ye cannot be saved." These heretics were called Nazarites, either of malice by the Jews, to bring the greater disgrace upon the Christian religion; or else because at first they were true, though weak Nazarites, that is, Christians, misled by Peter's Judaizing at Antioch, Gal. ii. 11. And hence it is thought that the church at Antioch, in detestation of this new-bred heresy fastened upon them by the name of Nazarites, forsook that name, and called themselves Christians, Acts xi. 26. Symmachus, that famous interpreter of the Old Testament, was a strong defender of this heresy,

and from him in after times they were named Symmachiani. The Jews had them in as great hatred as the Samaritans, whereupon, three times every day, at morning, noon-tide and evening, they closed their prayers with a solemn execration: *Makadic, Domine, Nazaræis.*

Lastly, another sort of Nazarites there were, so termed from נָזִיר, signifying to abolish, or cut off; because they did abolish and cut off the five books of Moses, rejecting them as not canonical.—*Thomas Godwyn, B. D., 1672.*

HISTORY AND STATE OF THE JEWS IN ALEXANDRIA.

WE believe that a short statement respecting the history and state of the Jews of Alexandria, which we have received from Mr. Lauria, the Society's Missionary at Cairo, will not be read without interest. Mr. L. has lately visited Alexandria:—

"In the new city of Alexandria," remarks Norden, "we find a poor orphan whose sole inheritance has been the venerable name of its father." True as this is, when the extent, magnificence, opulence, population, philosophical and religious schools, and the activity and zeal of the pious and eminent Christians of the ancient city, is contrasted with what is now to be seen in the new city, (and indeed there is nothing to be seen in the former except a few relics of its former grandeur;) it is in a great measure also true, when the former state of the Jews here is compared with their present.

They were brought into Egypt, as Josephus informs us, by Alexander the Great. Ptolemy Soter brought another colony of Jews, whom he made slaves; these, however, were ransomed, and made free by his successor, Ptolemy Philadelphus, before he sent for the seventy-two translators of the Pentateuch. Since the time of Alexander the Great, the Jews had a great portion of the city

of Alexandria allotted to them, not for the same purpose as the Ghetto of Rome was made, viz., that they should not pollute the Papists,—but, as Josephus says, "that they might live without being polluted by the Gentiles." They enjoyed equal privileges with the Greeks, were honoured with the title of "Macedonians," and governed by an Ethnarch of their own nation, and after their own laws, as if they were an independent little republic. In consequence of their liberty and prosperity, and of the fertility of "the land of Egypt," great numbers of Jews emigrated hither from their own land, where they suffered at times from foreign invasions, and at other times from intestine broils, but soon became very numerous and powerful. They were enlisted in the Egyptian army, and not yet having become encumbered with the unfortunate Talmud, always proved themselves loyal subjects and brave soldiers. Cleopatra, when she quarrelled with her son Ptolemy Lathyrous, appointed for the great generals of her army two Jews, Chelcias and Ananias, the sons of the famous Onias, the builder of the Temple in the Nomos of Heliopolis, resembling that of Jerusalem. These two brothers soon gained her entire confidence, and became her first counsellors, and therefore must have resided at Alexandria with her, and added much to the lustre and welfare of their brethren here. Cleopatra was not disappointed by the trust she put in these generals; for when all the soldiers revolted to Ptolemy, they, and consequently all the Jewish soldiers, remained faithful to her. Their great prosperity, however, caused the jealousy of the Greeks, who were always plotting against them, but without success, till the unhappy broils at Jerusalem began. Then the Jews everywhere were looked upon with suspicion, and their least motion was interpreted into an insurrection. Once, when they made "a lawful assembly" to deliberate about an embassy to send to Nero, to express their loyalty, and petition him for

protection. their adversaries raised the cry of "Treason, treason," and, together with the soldiers, attacked them, killed many of them, and pillaged their houses; and when the Jews tried resistance, 50,000 of them, of every age and sex, fell victims to the revenge of their inveterate enemies. They also shared in the doom which ultimately came on the Jews of Jerusalem; for at the following feast of Pentecost, there must have been many Jews of Alexandria at Jerusalem. on the ever-memorable feast of unleavened bread, who joined their brethren in crying, "His blood be on us and on our children!"

However, they soon again began to thrive here, and many of them have been admitted into the pale of the Church of Christ, and some even formed a prominent part of its history.

In such a brief sketch, it will suffice to mention only Pantaenus, who was a Hebrew by descent. He was the founder of the famous school at Alexandria, although some say* that it was established by St. Mark. (also a Jew,) and that Pantaenus raised it to a higher scale, and taught openly and freely all who desired instruction, while his predecessors had taught in secret only. Notwithstanding the unhappy mixture of his stoical philosophy with the genuine simplicity of the Gospel, his undisputed piety, his extensive erudition, his commentaries on the Scriptures, the great renown of his pupils, and lastly the mission, which he gladly and zealously undertook with the true apostolic spirit, at the hazard of his life, amongst the ignorant and savage Indians,† or Arabians as others say, must have not a little added to the lustre, and enhanced the character of the Hebrew converts, and encouraged the Alexandrian Christians in their endeavours for the

conversion of the still unbelieving Jews.

The Jews lived here almost entirely undisturbed, till the fifth century, when Cyril became the Patriarch of Alexandria. His turbulent spirit and litigious temper excited him, besides the persecution of the poor and harmless Novatians, and the brutal murder of the fair Hypatia, also to take revenge on the innocent Jews, because their ancestors had joined the Heathen in spilling much blood. At the head of a seditious multitude, he attacked them when unprepared and unarmed, levelled their synagogues with the ground, and after remunerating his Episcopal warriors with the plunder of their goods, he banished them from the city.* Soon after they returned, and again began to flourish; so that when Alexandria submitted to the Saracens, we find in the report submitted to the Khalif, by his victorious general, that Alexandria contained 4,000 palaces, 4,000 baths, &c., and 4,000 Jews. From that period Alexandria, with its population and grandeur, began gradually to decay; and the discovery of the passage to India by the Cape of Good Hope, levelled a death-blow to the commerce of this city. The Jews in consequence evacuated it, so that at the beginning of the current century, no more than several hundred of them resided there. The discovery of the passage to India by Suez, together with the activity of Mehemet Ali, somewhat revived the languishing state of trade. Jews began again to emigrate hither; and in January, 1847, when I passed through Alexandria, their number was about 1,200. Now, as the Chief Rabbi and other Jews told me, they have in-

* They have not any proof for their assertion, and say so merely not to give that honour to a Hebrew Christian.

† See Milner's History of the Church of Christ, cent. iii., chap. 3.

* Gibbon (chap. xlvii.) speaks much about the crimes of this bishop; but, as the "Modern Traveller" remarks:—"We read the narrative of Gibbon with mistrust; but after every possible deduction, the substantial truth of his revolting statements must be admitted. It is his attempt to fix the odium of such crimes on Christianity, that betrays his malignity."

creased to the number of 2,000, and I shall not wonder if in the course of a few years more, Alexandria will become an extensive field for several missionaries to them. They emigrate generally from the Levant and Italy; those of the former class are very ignorant, and those of the latter, generally infidels. Many of them are rich money-changers. There are no craftsmen among them, except a few clumsy goldsmiths and silk-spinners; the rest are shop-keepers, pedlars, brokers, and several are employed by Christian merchants. They have four synagogues, and are now building a fifth.

THE JEWS.

THE present moral and social condition of the Jews must be a miracle. We can come to no other conclusion. Had they continued, from the commencement of the Christian era down to the present hour, in some such national state in which we find the Chinese, walled off from the human family, and by their repulsion of alien elements, resisting every assault from without in the shape of hostile invasion, and from an overpowering national pride, forbidding the introduction of new and foreign customs, we should not see so much mystery interwoven with their existence. But this is not their state; far from it. They are neither a united or independent nation, nor a parasitic province. They are peeled and scattered and crumbled fragments; but like broken globes of quicksilver, instinct with a cohesive power, ever claiming affinity, and ever ready to amalgamate. Geography, arms, genius, politics, and foreign help, do not explain their existence; time, and climate, and customs, equally fail to unravel it. None of these are or can be the springs of their perpetuity. They have been spread over every part of the habitable globe; they have lived under the régime of every dynasty; they have shared

the protection of just laws, the proscription of cruel ones, and witnessed the rise and progress of both. They have used every tongue, and lived in every latitude. The snows of Lapland have chilled, and the sun of Africa has scorched them. They are on the Tiber, the Thames, the Jordan, the Mississippi. In every country, in every degree of latitude and longitude, we find a Jew. It is not so with any other race. Empires the most illustrious have fallen, and buried those that constructed them; but the Jew has lived among the ruins, a living monument of their indestructibility. Persecution has unsheathed the sword and lighted the fagot; Papal superstition and Moslem barbarism have smitten them with unsparing ferocity; penal rescripts and deep prejudice have visited on them the most unrighteous chastisement; and, notwithstanding all, they survive. Robert Montgomery, in his *Messiah*, thus expresses the relative position of the Jews:—

“Empires have sunk and kingdoms passed away,
But still apart, sublime in misery, stands
The wreck of Israel. Christ has come and bled,
And miracles and ages round the cross
A holy splendour of undying truth
Preserve; yet their pining spirit looks
For that unrisen Sun which prophets hailed.
And when I view him in the garb of woe,
A wandering outcast by the world disowned,
The haggard, lost, and long oppressed Jew,
‘His blood be on us,’ through my spirit rolls
In fearful echo from a nation’s lips.
Remember Zion I still for thee await
A future teeming with triumphant sounds
And shape of glory.”

Like their own bush on Mount Horeb, Israel has continued in flames, but unconsumed. They are the aristocracy of Scripture, reft of their coronets, princes in degradation. A Babylonian, a Theban, a Spartan, an Athenian, a Roman, are names known in history only; their shadows alone haunt the world and flicker on its tablets. A Jew walks in every street, dwells in every capital, traverses every exchange, and relieves the monotony of the nations

of the earth. The race has inherited the heir-loom of immortality, incapable of extinction or amalgamation. Like streamlets from a common head, and composed of waters of a peculiar nature, they have flowed along every stream, without blending with it, or partaking of its colour or flavour, and traversed the surface of the globe, and the lapse of many centuries, peculiar, distinct, alone. The Jewish race, at this day, is, perhaps, the most striking seal of the truth of the Sacred Oracles. Their aggregate and individual character is as remarkable as their circumstances. Meanness the most despicable,—the degradation of Helots, and yet a conscious and manifested sense of the dignity of a royal priesthood,—crouching, cozening, squeezing, grasping, on the exchange, in the shop, in the world, with nothing too low for them to pick up; and notwithstanding, in the synagogue, looking back along many thousand years to ancestry beside which that of our peers and princes is but of yesterday; regarding, justly, Abraham, Isaac and Jacob as their great progenitors, and pressing forward, on the wings of faith, and hope, and promise, to a long-expected day, when they, now kings and princes in disguise, shall become so indeed by a manifestation the most glorious, and in a dispensation the most sublime. The people are a perpetual miracle, a living echo of God's holy tones, prolonged from generation to generation.—*Fraser's Magazine*.

EFFECTS OF IGNORANCE.

IN the year 1832, when the cholera swept over Europe, the people in many places believed that the waters had been purposely poisoned to effect their destruction. Physicians and the public officers were regarded with suspicion as the criminal agents in these proceedings, and a ferment was excited, particularly among the ignorant and poorer

classes, which a plausible occasion might readily have caused to burst forth with fury. This insidious disease, so apparently capricious and inexplicable, in its fatal and rapid course, resembles in many of its features the symptoms of an active poison, when introduced into the human system, and hence gave plausibility to this suggestion of the vulgar mind. It is, moreover, remarkable, that when that fearful plague, called the Black Death, also of Asiatic origin, invaded Europe in 1348, and swept off its thousands, it was attributed to the arts and malignity of the poor Jews, who, it was alleged, had poisoned the waters and the atmosphere, for the purpose of destroying the Christian population. The existing prejudices against that persecuted people, at once favoured the suggestion when made, and neither the remonstrances of the more enlightened, nor the piteous appeals of the Jews themselves, who pointed to the havoc committed by the disease among their own class, as the best evidence that they had no control of it, could arrest the insane fury that had seized on the populace. Throughout several of the European countries, the Jews were assailed and subjected to the most violent deaths. Hundreds and thousands were burned to death for this imaginary crime; and at Strasburg especially, the populace, having first deposed their magistrates, who interposed to protect the victims, proceeded without any forms of law, to erect a funeral pyre, on which two thousand Jews, of all ages and both sexes, were consumed to ashes amidst the maddened shouts of the blood-thirsty mob.—*Presbyterian*.

POINT OF UNION.—If we agree to love the Lord Jesus, and wait for him, we have a point of union, an invariable one, though we may not see eye to eye in some subordinate matters.

FALL OF JERUSALEM.

How fair is this land to the eye !
 Her beautiful prospect how clear !
 The cedars of Lebanon flourish on high,
 And the roses of Sharon are here ;
 The milk, and the honey and wine,
 From the land of the chosen are flowing ;
 Fair Carmel is spread with a carpet of vine,
 And the balm is from Gilead blowing ;
 The lily and rose in the valleys are seen,
 And the hills of Judea are sunny and green.

Jerusalem ! proud is thy story ;
 The nations have heard thy renown ;
 Here glitters that temple in splendour and glory,
 Of Palestine's greatness the crown.
 The sound of the tabret and sackbut was heard,
 As nations went in at thy gates ;
 The heathen the gleam of thy paucity feared,
 And named thee the mighty and great.
 Art thou guiltless ? Ah, no ! for the groans of the just,
 And the blood of thy martyrs* cry out from the dust.

Art thou guiltless ? O answer, ye tears †
 That fell upon Bethany's plain ;
 Bear witness, the scourge and the cross which appears
 On the hill where Messiah was slain.
 The Angel of Death, with the scroll of thy doom,
 Shall the hand of offended Omnipotence stay ?
 Speak, prophet of Nazareth ! speak from the tomb,
 Where thy murdered mortality lay !
 Art thou guiltless ? O never, for damp is thy sod
 With the blood of thy prophets, the tears of thy God. ‡

There's a curse on thy green shady bowers ;
 The voice of the thunder comes fearful and loud
 From the blackness that angrily hangs o'er thy towers ;
 And red is the fringe of that ominous cloud.
 Ah ! hushed is the song of thy mirth,
 And the guilty are trembling and pale ;
 The sound of her quaking re-echoes from earth,
 And a murmur of conflict hath laden the gale.
 O ye innocent ! flee to the mountains, for nigh
 Is the doom of the guilty—'tis sealed from on high.

Proud city ! thy glory is fading,
 The armour of David is covered with rust,
 And the Roman avenger through carnage is wading,
 To trample thy splendour in dust.
 See ! proud, o'er that battle array,
 The Julian banner is streaming,

* Matt. xxiii. 35.

† John xi. 35.

‡ Luke xix. 41.

And bright as the sunbeams that gladden the day
 The lance and the helmet are gleaming :
 Abandoned Solyma ! the phial is poured,
 And famine and faction combine with the sword.

The steel of the Roman is red with thy blood,
 The flame of thy house is now blazing ;
 Thy towers and thy bulwarks so proudly that stood,
 The hand of destruction is razing :
 O ! fearful and dark was that ruinous day
 As the swift-footed hurricane bursting ;
 The angel of darkness, well sated with prey,
 Strode dark, where the carnage was gushing.
 Proud Salem is fallen, her glory hath flown,
 And her temple is rent to the uttermost stone.

Lays and Laments for Israel.

CALVARY.

IN what light can we view the scenes of Calvary except in that of atonement ? The glorious Scripture doctrine that Jesus offered a sacrifice for the sins of men on Calvary, and made atonement there, explains these transactions ; but remove the light given by this doctrine, and how fearfully dark, how utterly inexplicable all becomes ! Retain that light, however, and how glorious everything appears to the mind of the believer ! The shadow of night turns into morning, the gloom rolls away before the bright light of the Sun of Righteousness : the curse that would have entered his soul, and destroyed him eternally, is seen to fall upon the heart of his Redeemer ; and can he help—believing this—to love and bless that Redeemer ? to live to his glory, and to count all things but dung for his sake ? Can he help asking, “ Lord, what wilt thou have me to do ! ” Feeling that he is bought with a price, he *must* endeavor to glorify God in his body and spirit, which are God’s. The ties that bind him to the Redeemer’s service are of no common kind. Can he meditate on the love of Jesus to him, as seen in Gethsemane and Calvary, without feeling that it is

his reasonable service to live to the honour of such a Redeemer ? Gazing on the fire that consumed the sacrifice—and which, but for Messiah’s eternal love, would have consumed him—can he come to any other conclusion than this, that life is only valuable so far as it contributes to the fame of his enthroned Redeemer ? There is no other conclusion possible in this case. It is surely the inevitable and only reasonable deduction from such a wonderful subject. Were the love of Christ more felt, there would be more zeal, more living, active, high-toned piety ; more of the spirit of right-minded devotedness, and, consequently, less of that cold, formal, measured religion, which goes by the name of Christianity, and which threatens to work havoc with the Church of Christ, and which will fulfil its threatening speedily. If Christian men do not inspire more largely the life-blood that flows from Messiah’s love. Gethsemane and Calvary must be brought near, examined, studied, and prayed over, and their influence felt. It is an influence fitted to arouse from its very depths the holiest passions of the coldest soul, to give life to the dead, and activity to the indolent, and hope to the despairing, and joy

to the most sorrowful spirit. Let men look at Jesus, and try to penetrate the darkness of the garden and Calvary; let them realize the fact that the Son of God endured woe there which it is impossible to describe, and that that woe was on *their* account, for *them*, the penalty due to *their* sins; that it was the curse of the violated law of Jehovah; and that Jesus bore it, out of infinite love and infinite compassion for them—that he might save them, and bring them to God, and holiness, and happiness, and heaven—and wonder will fill their breasts, and repentance pour out her tears from their eyes, and, casting themselves at the feet of Messiah, they will say, “My Lord, and my God!”

Now can we pass from the crucifixion without looking again at the love of God to man through the Lord Jesus Christ. The mode of its manifestation is one of the circumstances looked at by men who have received a proof of kindness from their fellow-men: if that mode be such as to prove that the kind action cost the benefactor a great sacrifice, the individual benefited feels peculiar claims laid upon his gratitude. How strongly does this apply in the case under consideration! God so loved the world as to give his only-begotten Son—who dwelt with him before the world was, the brightness of his glory, the express image of his person, in whom he felt infinite complacency—to give him up, not only to appear in the lowly guise of humanity, but to be poor, afflicted, scorned, rejected, slain by wretched men, rebels against law and love, children of wrath, and heirs of hell; and not only this, but to be tempted repeatedly by the malignant foe of God, who had long been expelled from heaven; and not only all this, but to bear the awful weight of his own broken law, the *penalty*, the CURSE OF SIN. Surely, if anything can give an impressive idea of God's love, it is the mode of its manifestation. We can conceive of no higher proof than has been

afforded us in the atonement, that God is love. The only Son of God given up a sacrifice for sin—“Christ our passover sacrificed for us,” that we might escape from deserved wrath, and receive pardon, adoption, a new heart; the Spirit of God to sanctify us, and, in due time, glory, honour, and eternal life: if this doctrine be not evidence of love which passeth knowledge, such evidence is nowhere else to be found. The inspired writers represent it as an overwhelming proof of the Father's love. Hence, they glory in the cross; the scenes of Calvary are ever present to their minds; the crucifixion of the Redeemer they never forget: they feel the hallowed influence of that love, whose unparalleled strength is seen in the atoning death of the ever blessed Son of God—to whom be glory forever!—*Rev. W. Leask.*

DAVID.

If we would form a fair opinion of this man of God in the close of life, we should accompany him at that solemn season, when he is said to have uttered his “last words.” 2 Sam. xxiii. 1-7. His dying sentiments are recorded; and they were delivered under the immediate and powerful influence of the Holy Ghost. Not ashamed of his mean original, he commemorated the Divine goodness, which took him from an obscure family, and fixed him in a most distinguished rank, both in the Church and State. “He was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel.” For he had been employed, not only in the affairs of government, but in providing sacred songs for the public service of the temple. He sustained the character of a prophet as well as of a prince; and therefore he asserted that he had been favoured with remarkable communications from heaven, and had declared only what the Spirit of the Lord had revealed to him. On one particular

subject the Lord God had given him the clearest information, discovering to him the dignity, the offices, the salvation of that glorious personage, the Messiah, whose coming he then predicted, and from whom he professed to derive all his comforts and expectations.* He represented this exalted Deliverer as the King of Zion, who should "judge the world in righteousness," "the Just One, ruling in the fear of God," or bringing men to a state of holy obedience. He described the effect of His appearance by the enlivening influence of the sun, which with its unequalled splendour disperses the darkness, and cheers universal nature; and by the renovation of the face of the earth, which the refreshing showers produce in a dry season. The venerable prophet, therefore, fixed his last and most earnest regard on the Saviour, rejoicing in the grace which is treasured up in Him, and which is secured by the strongest and most inviolable engagements of God himself. He experienced much distress from his children, and probably foresaw dreadful confusion among his posterity; yet he testified his firm confidence that the Lord would not withdraw his kindness from him, but fulfil that everlasting covenant of which he had been permitted to partake. Of this covenant, as the basis of all intercourse between God and sinners, he expressed his high esteem, declaring it to be complete and unalterable, the ground of all his dependence, and the object of his warmest affections. It is "ordered in all things, and sure," said the dying saint; "it is all my salvation, and all my desire." His hopes might seem to be checked by the very slow progress he had made in the divine life, or by the distance of

time through which he had looked to the incarnation of the Redeemer: yet a belief of the faithfulness and love of God dispersed his fears.* He concluded his testimony with a description of the character and destruction of ungodly men. He had seen his own throne established; and he was confident that the kingdom of Jesus must prosper, in spite of all opposition. Such as refuse to submit are "sons of Belial," worthless and vexatious, like the thorns which are cast away, fit only to be burned; and the fire of the wrath of God awaits them.

Here, then, we have a decided proof that he died, under the influence of the Holy Ghost, in an exercise of faith and hope the most glorious that can be conceived. To such cases as this we are not afraid to appeal for a full attestation of the reality and excellence of religion. It is no "cunningly devised fable" of impostors, no pleasing dream of visionaries and enthusiasts. There is that in it which can take away every bitter ingredient in affliction, and inspire confidence and joy in the near prospect of death and eternity. Is this blessedness what we have attained? Can we meet our last enemy with the same tranquillity and courage? We feel the approaches of our dissolution; do we not inquire, What will support us in it? What will enable us to triumph over it?

We shall learn, from the king of Israel, that no elevation of rank, no outward splendour, will then bear up the mind; nor will the recollection of the most eminent services we have performed be a firm ground of reliance: but the knowledge of the Son of God, and a clear view of our interest in "the everlasting covenant," will make us more than con-

* The passage has been generally allowed to be a full and express prophecy of the Saviour; and this explanation has been ably vindicated by Bishop Chandler, in his *Defence of Christianity*, p. 235.

* "Although he make it not to grow," verse 5, may be understood in either of these senses: the grace of the covenant had not been in a vigorous state within him; or, "the Messenger and Surety of the Covenant" was not soon to appear.

querors. What should cast down the believer? Not his personal nor his domestic troubles, not even his shame and distress for his misconduct and declensions. Let the merciful engagements of God in Christ be properly apprehended and rested in, and it will be no presumption for him to rejoice. Have we, then, considered the Saviour according to this exalted description of him? Are we convinced of the equity of his government, and become his obedient subjects? Have we felt the cheering beams of this "Sun of Righteousness?" Have the refreshing showers of his grace given life and vigour to our souls? He, to whom David looked forward through a period of a thousand years, has now appeared, and "confirmed the covenant." Can unbelief itself require a stronger basis of hope and expectation? Have we "taken hold of this covenant?" How, then, do we esteem it? Do we admire it, as "ordered in all things," "perfect and entire, wanting nothing?" And can we credit its promises, as "sure?" Is this our whole dependence towards God? And is it the desire of our hearts that we may continue to enjoy its blessings upon earth, and obtain the completion of them in heaven? This would be indeed to resemble the dying patriarch. But how numerous are "the sons of Belial!" O, fear to be found in the company of those who are disaffected to the interests of the Prince of Peace! Ah! what aggravated ruin awaits them! Their violent tempers may now threaten to wound those who shall resist them, like the sharp-pointed thorns; but the executioners of the divine vengeance shall be sufficiently armed to destroy them, and shall "bind them in bundles to burn them."

This eminent servant of God, we have seen, had been obscured by many a dark cloud, but at last his sun went down with uncommon splendour. "He died in a good old age, full of days, riches, and honour," 1 Chron. xxix. 28. "After

he had served his own generation by the will of God, he fell on sleep, and was laid unto his fathers, and saw corruption," Acts xiii. 36. In his life he had been actuated by a uniform regard to the will and the glory of God, while he studied to promote the best interests of his people; and his end was in peace: the good man closed his day of labour with composure and serenity, just as the wearied go to rest. Great and useful as he had been, he was not exempted from the stroke of death; but, like all his fathers before him, he experienced the original sentence against sin, "Dust thou art, and unto dust shalt thou return." Such is the conclusion of all human grandeur. Kings as well as beggars must lie down in the grave, and see corruption. Let us not covet those envied distinctions which we must soon resign, but seek for that true excellency of character, which alone will accompany us into the eternal world. Let us turn from the consideration of David to a serious examination of ourselves. Are we serving God in our generation, as this illustrious prophet did? Or have we the same blessed confidence that we shall "behold the face of God in righteousness, and be satisfied, when we awake, with his likeness?" Ps. xvii. 15. The time of our departure cannot be far distant. May we "give diligence to make our calling and election sure, and count not our lives dear unto us, so that we may finish our course with joy, and receive the promise of eternal inheritance among the saints in light!" Amen.—*Rev. Thomas Robinson.*

ORIGIN OF QUARRELS.

THE sweetest, the most clinging affection is often shaken by the slightest breath of unkindness, as the delicate rings and tendrils of the vine are agitated by the faintest air that blows in summer. An unkind word from one beloved often draws blood from many a heart which

would defy the battle axe of hatred, or the keenest edge of vindictive satire. Nay, the shade, the gloom of the face familiar and dear awakens grief and pain. These are the little thorns which, though men of a rougher form may make their way through them without feeling much, extremely incommode persons of a more refined turn in their journey through life, and make their travelling irksome and unpleasant.

MOUNT TABOR.

.... But is there nothing more involved in their appearance on Tabor than this? We think there is. It is admitted that the SHEKINA, that is, "the tabernacled presence and residence of the Most High," was an emblem of the Son of God; it was the principal theophany, or manifestation of the Deity, in Old Testament times. Might not this be the "flaming sword which turned every way, to keep the way of the tree of life," after the expulsion of Adam and Eve from paradise? Was not this the "Angel of the Lord," so often spoken of as appearing unto the patriarchs? Did not Moses, more than any of the sons of men, frequently behold this Shekina, at first in the burning bush, then on the top of Sinai, oft afterwards in the pillar of cloud by day, and of fire by night, then in the tabernacle, above the mercy-seat? and, more especially, was there not given to him, as a very distinguished token of Divine regard, an answer to his prayer, "I beseech thee, show me thy glory?" "Thou canst not see my face," said the Lord: "for there shall no man see me, and live; but thou shalt see my back parts." Accordingly, Moses was placed in a cleft of the rock, on the top of Sinai, and "the Lord covered him with his hand as he passed by before him, and proclaimed the name of the Lord." In the case of Elijah, again, he too had enjoyed

interviews with the eternal Son, and had seen the mysterious fire come down from heaven. On Horeb, he also had vouchsafed to him a vision of a most sublime description. There, while he lodged in the cave, "the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks, before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle."

Thus, it appears that, in the days of their flesh, both of these men had desired to see the glory of God, the Shekina; but they were favoured only with such a degree of this mysterious representative emblem as their then frail condition could sustain. Now, however, that the "Angel of his presence" had been made flesh, and was dwelling among men, and now that the respective heads of law and prophecy were glorified themselves, their earnest prayers were literally answered. Each of them, in his mortal state, had been a witness for the Lord, and in a manner peculiar to themselves. Here, then, on Tabor were they privileged to identify the New Testament Saviour with the Old Testament Shekina; teaching us that Christ was not only transfigured in the presence, and for the instruction of his disciples, but in the presence, and for the gratification of these two glorified men. Having seen, long ago, the symbol, their eyes now recognized the reality. Now they got an understanding such as they never had before of the "Lord God, merciful and gracious," and of "the still small voice," heard on the occasions referred to.

These three glorious individuals, we are informed, entered into conversation; and of what do they speak? "Of the decease he should

accomplish at Jerusalem." What topic could be more appropriate? The hour was very near when that mysterious event was to take place; an hour big with the mightiest events. Everything depended on it. The truth and honour alike of Moses and Elijah, the salvation of a lost world, the glory of Jehovah, depended on it. Why, then, should not those who were so deeply implicated in its accomplishment, appear at such a season, to strengthen and encourage him to go forward? Often had he appeared to them, when they sojourned among men, to support their fainting hearts, and now it falls to them to cheer him on to the grand conclusion of the whole matter. How singularly interesting is this! The Angel of the Covenant condescending to take countenance and aid from those whom he had employed as his instruments!

Blessed Jesus! we, too, would take thy yoke, and learn of thee; for truly thou art meek and lowly in heart. We cannot too much extol the sovereign disposal of thy life, when, before it was endangered, thou couldst make it the topic of thy talk with two glorified men; from which we learn that thou hadst "power to lay it down, and power to take it up again." We see with joy, and we acknowledge with gratitude, that what thou didst suffer for us, was suffered deliberately, and that thy decease was a voluntary propitiation for our sins. Amen; for so it seemed good in thy sight.

But what have become of Peter, James and John? We left them asleep. It could not, however, have been of long duration. The transactions of Tabor must be witnessed, not only for their particular confirmation in the faith, but for the comfort of the whole Christian Church. So soon, then, as they were aroused from slumber, a glorious sight met their enraptured vision. How like the surprise of the believing soul when it passes at death out of this shady scene into the bright visions of the skies!

They had lain down in thick darkness, and the last position in which they had seen their Master was significant of his humiliation and dependence. What a contrast now! They can scarce at first credit their wakefulness. There stands the man whom their souls love, the same Jesus, and yet how changed! How passing lovely! How indescribably beautiful and glorious is that well-known face! Can it be he? or are they in a dream? They look around, and down the mountain side. All there, and across Esdraelon, is hid in midnight gloom; and yet when they turn towards the Redeemer, behold what glory! They must have been in some degree stupefied, else Peter would not have burst out with such a rapture as this: "Lord, it is good for us to be here: let us make three tabernacles; one for thee, and one for Moses, and one for Elias." This is scarcely the place for entering into any analysis of this strange proposition. We only remark, that it discovers his singular knowledge of the identity of the persons beside his Master. He had never seen either the one or the other, and yet he knew both. There is but one way of accounting for this: the discerning was supernatural; it was given him from above.

Our Lord made no reply to Peter. There seems, indeed, to have been no time for reply; for instantly on his uttering these words, down through the dark canopy of heaven came a great and bright cloud and overshadowed them all. Three men fell as dead to the ground, and other three men awaited the cloud's approach without a fear. How came it to be thus? The one half of the company on Tabor that night were merely citizens of this earth; none of them had ever seen the invisible glory of Jehovah, and none of them had tasted of death, or been the subjects of a glorious translation. Now, it is written, that the eternal Father was in that very cloud. To Moses and Elijah this is no strange sight, they had seen it

often; they were glorified men, and had seen it in the sanctuary above. But no mere man can see God's face and live. Hence, when our Lord comes, it is not only our duty but our safety to hide our face in the dust.

As the disciples lay prostrate on the ground, they heard a voice out of the cloud. And what did it say? O, glorious intelligence! O, good tidings of great joy! "This is my beloved Son, in whom I am well pleased; hear ye him." On the word and assurance of that God who cannot lie, we therefore know that the sufferer on the cross was the eternal Son of God. Yes, Tabor, thy resplendent lights illumine the passage of the man of sorrows onward to the darkness and horrors of the cross, and thy divine voices drown the shoutings and imprecations of the rabble at the foot of Calvary! We do not heed them. No sooner, then, had these words been heard, than the disciples feel one touching them. They start, and look up. It is Christ; but how changed again! The cloud is gone up; the light of the sun is away from his face and garments; and Moses and Elias are departed, never to re-appear in this world, till the archangel's trumpet shall sound. Seeing no man, save Jesus only, and hearing his encouraging words, "Arise, and be not afraid," they obey, and follow him down the steep of Tabor to the valley. Such was the transfiguration of Christ on Tabor. The whole scene is vocal with eloquent and impressive testimonies.—*McFarlane on the Mountains of the Bible.*

THE JEWS THE GREATEST PROOF OF THE TRUTH OF GOD.

ONE race I cannot pass by, whose existence is eloquent evidence of God in history,—I mean the Jews.

Of them, God thus spoke hundreds of years before the destruction of Jerusalem: "I will scatter you among the heathen." "Thou

shalt become an astonishment, a proverb, and a by-word, among all nations whither the Lord shall lead thee." "Among these nations shalt thou find no ease, neither shall the sole of thy foot have rest."

These, and many other predictions, intimate the state of that mysterious race till Christ came. All nations have homes in Jerusalem. The Jew has none. They have been sifted through all nations, and have taken root in none. They are the subjects of every dynasty—the victims of every tyranny—the scoff of the infidel—the scorn of the great. From the Thames to the Tiber, and from the Tiber to the Ganges, and from the Ganges to the Missouri; from "Greenland's icy mountains to India's coral strand;" they are found insulated from the sympathies of all men, indicating affinities with something above and before, but with nothing around. That once great nation has been poured down upon the earth like quicksilver; it has split into innumerable scattered and disintegrated globules, which the hand of the Great Proprietor will yet collect, and form into a mighty mass, that shall glow with imperishable splendour, and reflect his glory. Many thousand years ago, God in prophecy pronounced the future dispersion and doom of the Jews, and God in history has kept them like the bush on Horeb, burning and not consumed, till that day come when the glory shall return from between the cherubim, and the dry bones rush together from a thousand lands, and the groans of creation, and the oppression of the Jews, and the travail of the Christian, cease together. Do you hear every morning that deep-toned voice in your streets? It is the echo of the voice of God in prophecy; evidence to a skeptic world that God's Word is truth. No man can read the history of the Jews, and the prophecy of which that history is the shadow, projected into many years and lauds, and not conclude that the prescience of God pronounced the pre-

diction, and that the presence of God in history superintends its fulfilment. . . .

The preservation of the Old Testament in its uncorrupted purity is evidence of God in history. The distinction of the twelve tribes gave each an interest in preserving their law in its integrity. Their kings had each to write out a copy of the law. The people, in order to obey God's command to teach it to their children, must also have had or written out copies of it. The jealousy of Jews and Samaritans made the one a watch on the other. The translation of the Old Testament into Greek, and its dissemination throughout the world—the Chaldee paraphrase—the very superstitions of the Jews, who counted the letters and paragraphs and fixed the middle letter and middle word of each book, are all proofs of the presence of God disposing the good, and overruling the bad, to the preservation of the purity and safety of the sacred records. No part of the Old Testament is lost. . . .

Josephus the historian, a Jew, sits down amid the debris of Jerusalem to write its history, and to praise, as he felt it expedient, his Roman master, and yet cover as he could the sins and shame of his people, for whom his sympathies still glowed. These were his motives and ends. He writes his history, and therein records, unconsciously and undesignedly on his part, the fulfilment of the Saviour's prediction of the fall of Jerusalem; so much so, that, if asked to produce a minute and detailed evidence of the strict and amplest fulfilment of what is written in Matt. xiv., and irresistible proof that Jesus is the Messiah, by a witness no one can suspect of partiality, or accuse of leaning to Christianity, I would summon to my presence the Jew Josephus, the faithful chronicler of the downfall of his beloved Jerusalem; of the utter desolation of his country, and of the unparalleled sufferings of its guilty people, and in this a witness that God is in history.—*Cumming*.

A SUFFERING SAVIOUR.

“His visage was so marred more than any man, and his form more than the sons of men.”

THERE are some passages in the Bible on which the mind loves to linger, thirsting for a more enlarged capacity that their meaning may be better comprehended. And there are passages so pregnant of melting and tender pathos, that the heart of the Christian opens to receive them with indescribable emotions of joy and gratitude. He is still sensible of a contraction, which seems to prevent him from receiving them, as they should be received; and he longs for a larger heart, that he may admit within it the whole, instead of a part, of so rich treasures.

And there are few passages more fitting than the one with which we have commenced these remarks, to abide in the heart of a disciple of Christ. It brings the Redeemer distinctly before the eye of the mind as a sufferer and a sacrifice. Every portion of the history of his weary and afflictive sojourn is by this passage presented to our view, almost as if it were all a present reality. Our hearts seem to burn within us, and to welcome anew a loving and suffering Saviour. We look more intently unto “Jesus, the man of sorrows, subjected to the Father's wrath, the wrath of him who is a consuming fire, and withered into ripeness before his time. He did not come to his grave in a full age, like a shock of corn in its season.” He did not grow up to manhood in the calm and refreshing sunshine of Jehovah's smile. He was scorched with fiery heat, within and without, till age appeared upon his much marred visage, while as yet the greenness of his strength was upon him; so that the Jews, looking upon his wasted form, spake of him as one who had well nigh reached his fiftieth year.

But although we contemplate

with adoring love and gratitude, the infinite love, mercy and condescension of the Redeemer, we are yet distressingly conscious that this love and gratitude are far short of what they should be. Our hearts are too small. They want enlarging.—*Watchman and Reflector.*

AN INTERESTING INSTANCE OF CONVERSION.

At a public meeting recently held in the west of England, the following fact was related by the Rev. G. Taylor, Wesleyan Superintendent in that district :—

In a town in Cornwall there was an orthodox Jewish Rabbi, who was so obstinate as not to allow any person to speak to him, or a member of his family, about Christianity, and who used every means to keep his household out of the reach of Christian zeal of any description. In the jail of the same town the Wesleyans had succeeded in arranging a weekly prayer-meeting. The jailor, a pious man, who was acquainted with the daughter of the Rabbi, who was nineteen years of age, prevailed upon her to attend one of these meetings, and afterwards on others. The Holy Spirit soon began to operate on the heart of the ignorant Jewess, and she became a regular attendant at them, (although very secretly,) and finally became so deeply impressed with the truth of the Gospel that she bore defiance to the violent persecutions of her family, exposing herself to the worst consequences from the implacable spirit of her father, by publicly attending Divine service in the Wesleyan chapel of the town. After having borne with Christian submission all kinds of insults and ill treatment, she finally confessed Christ publicly, being baptized by the Rev. Mr. Laurie.

The reverend gentleman by whom this fact was mentioned to the assembly bore witness to the faithful-

ness and sincerity she has since manifested in her Christian life.—*Jewish Herald.*

DIVINITY IN HUMANITY.

IT will be the employment of heaven to behold the glory of Christ when he became flesh. "The Word was made flesh." Christ did not get more glory by becoming man, but he manifested his glory in a new way. He did not gain one perfection more by becoming man, for he had all the perfections of God before. But now these perfections were poured through a human form. The *almightiness* of God now moved in a human arm; the *infinite love* of God now beat in a human heart; the compassion of God to sinners now glistened in a human eye. God was love before; but Christ was love covered over with flesh. Just as you have seen the sun shining through a coloured window—it is the same sunlight still, and yet it shines with a mellowed lustre. So in Christ dwelt all the fulness of the Godhead bodily; the perfection of the Godhead shone through every pore, through every action, word and look—the same perfections—they were only shining with a mellowed brightness. The veil of the temple was a type of his flesh, because it covered the bright light of the holiest of all. But just as the bright light of the shekinah often shone through the veil, so did the Godhead of Christ force itself through the heart of the man Christ Jesus.—*McCheyne.*

THE HIDDEN TREASURE.

MR. ALVAREZ, a missionary of the London Society, relates the following :—

In a Jewish family, where there are daughters, and the father is a bigoted Jew, one of the former had been impressed with the truth, and had received from me a New Testament, which she concealed for up-

wards of two years and three months in the sacking of her bedstead, taking the opportunity for reading it when she went to make the beds. Her sister, however, one day discovered the hidden treasure, and was determined to give it up to the father. But before doing so she thought she would look into the book; and opening it at random, at the fifth chapter of St. Matthew's Gospel, the first words on which her eyes rested were these: "Blessed are the peace-makers, for they shall be called the children of God." These words came home to her with such force, that she altered her mind, and resolved not to tell her father, as she felt assured he would never forgive her sister, and she should then have to regard herself as a peace-breaker. She went on reading until the twenty-second verse, "Whosoever is angry with his brother without a cause shall be in danger of the judgment," and, "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift." These words quite overpowered her, (it was only three days before the great day of atonement,) and she felt that she could not act with duplicity. Consequently she called her sister, fell on her neck and wept, telling her of the discovery; at which the latter turned pale and nearly fainted, and implored her not to tell the father. She was told that she had nothing to fear, and ultimately the two sisters agreed to return the book to its place of concealment, and to read it when coming together under pretence of assisting each other to make the beds. This they have done for nearly twelve months, and are both rejoicing in the Truth, unknown to the rest of the family. When they walk out they always go together, and take every opportunity to go to a Christian place of worship, and they express them-

selves as coming away refreshed on these occasions. — *Jewish Intelligence.*

MISSIONARY INTELLIGENCE.

London Society.

From the Jewish Intelligence.

AUSTRIA.

THE Rev. B. W. Wright writes as follows from Vienna, May 4th, 1849:—

Emancipation of the Jews in Austria.

The Jews of Austria, who number about six hundred thousand souls, are now placed upon a footing of political and religious equality with the other inhabitants of the empire, and are busy sending up addresses to their young Emperor, (who, by the way, also bears the honourable title of King of Jerusalem,) thanking him for thus granting them "a happy home," "a fatherland," and "freedom." But in the meantime the Continent of Europe is becoming more volcanic every day; in the words of Scripture, "the snorting of horses," the "sound of chariots," and "the noise of a flame of fire," is everywhere audible; and so, whilst the Jews have at last acquired freedom, and are beginning to cry out "'home,' and 'peace' and 'safety,'" the Lord is speaking to them by events, in the words of the prophet Micah, saying, "Arise ye and depart, for this is not your rest, it shall destroy you with a sore destruction."

The War in Hungary.

The war in Hungary threatens to set the East in a flame, and sooner or later to bring other warring nations into conflict: as usual, the Jews are oppressed by both the belligerent parties; the Imperial General foes the whole Jewish community for any member of it who takes part with the Hungarians; and, according to the papers, the Hungarians and Szeklers lately slaughtered

sixty Jews of the town of Zenta, who had taken part with the Imperialists.

Premonitory symptoms of a great spiritual revival on the Continent.

It will be a matter of rejoicing to many faithful watchmen in England, to know that all this shaking of the nations, this lifting up of the hand of God in judgment, has not been without a beneficial effect upon the conscience of the nations, both Jew and Gentile. Jews who never before thought of a Messiah, begin now to say, "These are the days of travail which precede his coming," and both in the Roman Catholic and Protestant Churches the tone of piety is deepened, and the expectation of the nearness of the second advent of Christ is becoming more general. In one bookseller's shop here, I purchased three pamphlets, written lately by Roman Catholics, all stating clearly the pre-millennial advent of Christ, and the need of preparation for that day; although in one of these, Paris was said to be the "great city" mentioned in the seventeenth of Revelations, and some future Napoleon would, it was supposed, be the Antichrist.* In addition to this, secret circles of believers are being formed within the fold of the Romish Church, who, like the *Ducho-borsi* in the Russian Church, prefer to remain for the present within the outward circle of the Church to which they belong. So, as our greatest trials often turn out to be our greatest blessings, we have reason to hope that out of this

* A good-natured, simple-hearted Capuchin monk, with whom I had one day a long conversation, after describing to me the horrors of the siege of Vienna in October last, told me that that was the great tribulation mentioned as taking place in the last days, but that it was happily cut short for the elect's sake, without which, he said, they could not have borne with it any longer.

present and coming tribulation much good will come, many hearts will fail, many knees be bent in prayer, and many hands be stretched out to heaven for help; until (if the signs of the times do not greatly deceive us) the work is "cut short in righteousness;" and a new Sabbath era is introduced, as the conclusion, formed to vindicate the justice of God, and complete the happiness of man.

In a subsequent communication, dated Salzburg, May 20, 1849, Mr. Wright states:—

These are singular times. Like the Hebrew prophet of olden days, one feels occasionally to desire to take a flight into the wilderness, or to take up one's habitation in some remote valley of the mountains far away from the upheaving, storm-tost, judgment-stricken capitals of Continental Europe. In the language of Scripture, "wrath is gone out from the Lord upon the people;" the mightiest secular powers of Europe are being shaken; the last sanctuary, the last stronghold of order now is the army; and if this were not to remain true, we shall ere long have the social republic, and the bloodiest revolution the world ever lived to witness.

BUCHAREST.

FROM MR. J. MAYERS.

Circulation of the Word of God.

I HAVE much pleasure in stating that my missionary work is going on prospering. The manifest desire of possessing the Word of God, and of missionary books in general, is a proof of it. The Elder of the Portuguese synagogue requested me to supply their charity school with Bibles. I complied with his request, and went with him to the school, taking with me fifteen Bibles and

ten Haphtorahs. I was delighted to find the children well acquainted with the five books of Moses, and some parts of the Prophets. I distributed the books amongst them, and exhorted them to read them in a spirit of prayer, that they may find in them Him of whom Moses and the prophets did write.

SALONICA.

FROM MR. J. B. GOLDBERG.

WE find in Mr. Goldberg's letter of May 1st, the following:—

The correctness of our Bibles certified by the Chief Rabbi.

Our books, we hope, will have a freer course for the future, and be no more exposed to the cruel suspicions of the prejudiced or unlearned. Through the kind assistance of one of our Jewish friends, we succeeded in getting the Chief Rabbi to write in our Bibles, testifying that they are good and genuine. His testimonial runs thus: "I speak the truth, that these Bibles, and such like, are good and lawful to be read; every one that studies in them may rest confident, and not fear." Short as this testimony is, we cherish the hope that it will be sufficient, for the old rabbi is highly respected and greatly feared, and almost canonized even during his lifetime. In Salonica, indeed, we need no such recommendations, we have sold and given away very many copies of the sacred volume before; but it is different in the surrounding places.

JERUSALEM.

FROM THE REV. J. NICOLAYSON.

MR. NICOLAYSON writes, in his letter of April 30th:—

Among other calls I have had lately from Jews, was that of two Persian Jews; one from Teheran,

where he had seen our brethren Sternschuss and Stern, and the other, an old man, Rabbi B., of Bash Kalân, where under great oppression (from the Kurds) his whole property has been extorted from him, and his two sons are kept as security for further demands made on him; which when he spoke of, he wept like a child. He was deeply distressed, and his heart therefore open to the consolation of the Gospel, a full outline of which I had an excellent opportunity of setting before him indirectly in conversation chiefly with the other, who is a very intelligent young man, well versed in the Hebrew Bible, and not ignorant of the Gospel, and who also spoke Hebrew more fluently than the other. He appeared to be convinced, not only that Jesus is the Messiah, but that the first and great object of his coming must needs have been, to make atonement for sin, according to Isaiah; but seemed to think that there would now be no hope for Israel until he come again, according to Hosea.

I urged that from this very prophecy it is clearly the duty of all Israel to repent and seek David their king, as well as the Lord their God, and not merely to wait for him till he comes; that in fact if we could but see a spirit of penitent sorrow and believing prayer and supplication poured out upon Israel as a nation, that would be the surest sign of their speedily finding him coming for their redemption. When he referred then to the expression, "In the latter days," I not only argued that these very days are the latter days, but insisted that hence it becomes the more solemnly binding upon every individual Israelite to repent and seek salvation in Jesus, as the atoning Lamb of God, by appropriating by faith his atonement "made once for all" to his own soul, lest either he should die in his sins, or, the Lord coming suddenly, he should be found among those transgressors in Israel, of whom it is said,

they shall then be destroyed. They both listened with deep and serious attention, and asked for Bibles and other books for themselves and their children.

BAGDAD.

JOURNAL OF REV. M. VICARS.

The Jews at Hitt.

Feb. 8.—About half an hour after sunrise, we journeyed, and passing over barren hills of gravel and soft limestone, we arrived by the blessing of God at Hitt, about 1 o'clock P. M. In this neighbourhood is found mineral tar in abundance, as also common salt and sulphur, in a very fine quality in crystal. The land also is rich in the extreme; it can therefore only be the effects of bad government that Hitt is not a most prosperous town: now it is little better than ruins.

The Bagdad Jews have nothing in common with the Hitt Jews. They hate each other, and neither pray nor eat together.

Two Syrian Christians accompanied me to my lodgings, and were delighted to receive the Arabic Bible and two copies of the Gospels, and Acts of the Apostles in the same language. These two are the only Christians resident in Hitt.

Feb. 10.—Went to see the Hitt Jews, who received me most kindly, and allowed me to enter the little room in which they worship. This is a very plain place, in which are many Hebrew Bibles, but sadly torn. Here also I saw a very fine copy of the Prophets in Hebrew, written on the skins of gazelles. This is beautifully illuminated. They also showed me their history in Jewish Arabic. This doubtless would be most interesting, if translated into English. These Jews say they are of the tribe of Levi, and accept all the books of the Old Testament. Their countenances are peculiar, but unlike the Bagdad Jews, or any others I have seen.

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